4.1.25
AMERICAN ANTIQUARIAN SOCIETY WORCESTER, MASS.

TVVO SERMONS VPON THE FIRST words of Christs last Sermon

IOHN XIIII. I.

Being also the last Sermons of

RICHARD SIBBS D.D.

Preached to the honourable society of Grayes Inne, *Iune* the 21. and 28. 1635.

Who the next Lords day following, dyed, and rested from all his labours.

---

2 Sam. 23. 1. *These are the last words of the sweet singer of Israel.*

The second Edition.

LONDON,
Printed by *Thomas Harper*, for *Lawrence Chapman*, and are to be sold at his shop in Holborne, at Chancery lane end. 1636.

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HONORATISSIMO DOMINO,
DOMINO ROBERTO COMITI WARVVICENSI,
HAS
MELLITISSIMI THEOLOGI
RICHARDI SIBBS, S. THEOL. DOCTORIS
(QUEM
Percharum habuit, cuiusque concionantis auditor erat aßiduus, unà cum nobilißima Familia)
CYGNEAS CONCIONES,
IN
PIENTISSIMI AVTHORIS AFFECTVS,
NEC NON IPSORVM SINGVLARIS
OBSEQVII

μνημόσυνον.

D. D. D.

THOMAS GOODVVIN.
PHILIPPUS NYE.

GRatious and holy Father, which hath ſanctified this day for thy owne ſervice and worſhip, and for the furthering of us in the way of ſalvation, and haſt made a moſt gratious promiſe, that when two or three be gathered together in thy name, thou wilt be there in the midſt of them; vouchſafe then we beſeech thee the performance of this thy promiſe unto us now gathered together in thy Name to pray unto thee, to heare and ſpeake thy holy and bleſſed Word; and ſo ſanctifie our hearts by thy holy Spirit at this time, that we may perform theſe holy ſervices as ſhall be moſt to thy glory and our owne comfort. Vnworthy we are in our ſelves to appeare in thy moſt holy preſence, both by reaſon of the ſinnes of our nature, and the ſins of our lives, even ſince that time that wee have had ſome knowledge of thy bleſſed truth; which holy truth we have not entertained nor profeſſed as we ſhould have done, but often times againſt the light that thou haſt kindled in our hearts by thy Word and Spirit, we have committed many ſinnes; and amongſt the reſt, we confeſſe our ſinnes againſt thy holy Ordinance, our not preparing our hearts unto it, nor profiting by it as we ſhould and might have done, giving thy Majeſty hereby juſt cauſe to curſe thy owne holy Ordinance unto us: but thou art a gratious and mercifull Father unto us in Ieſus Chriſt, in the abundance of thy love and mercy, wee come unto thee, beſeeching thee for his ſake not to give us up to theſe inward and ſpirituall judgements. But vouchſafe us a true inſight into our owne eſtates, without deceiving of our owne ſoules, and from thence true humiliation; and then we beſeech thee to ſpeake peace unto us in thy Chriſt, and ſay to our ſoules by thy holy Spirit, that thou art our ſalvation: and for clearer evidence that wee are in thy favour, let us finde the bleſſed worke of thy holy Spirit opening our underſtandings, clearing our judgements, kindling our affections, diſcovering our corruptions, framing us every way to bee ſuch as thou maiſt pleaſure and delight in; and becauſe thou haſt ordained thy holy word to be a light unto our feet, and a guide and direction

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to all our wayes and paths, and to be a powerfull means to bring us more and more out of the thraldome of ſin and Sathan, to the bleſſed liberty of thy children; wee beſeech thee therefore to bleſſe thy word to theſe, and all other good ends and purpoſes for which thou haſt ordained it; and grant wee beſeech thee, that now at this time out of it we may learne thy holy will, and then labour to frame our lives thereafter, as may be moſt to thy glory and our owne comfort; and that for Ieſus Chriſt his ſake, thine onely Sonne, and our bleſſed Saviour, *Amen.*

The firſt Sermon.

Iohn 14. chap. 1 verſe.

Let not your hearts be troubled: ye beleeve in God, beleeve alſo in mee.

HOly men as they be trees of righteouſneſſe, and deſire to be fruitfull at all times, ſo moſt eſpecially towards their end, having but a ſhort time to live in the world, they be willing to leave the world with a good ſavour; ſo it was with *Iacob*, ſo with *Moſes*, as appeares in his excellent Song

Song made before his death; you may see it in King *Salomon* and *David* before their deaths, but especially in our Saviour. The nearer to heaven, the more heavenly minded, when grace and glory are ready to joyne, the one to be swallowed up of the other, then grace is most glorious. All the passages of Christ are comfortable, but none more comfortable then those Sermons of his, that were delivered a little before his death; of all words that come from loving men to those they love, such are most remarkable as be spoken when they be ready to dye, because then men are most serious, they being about the most serious businesse: then they be wisest, & best able to judge: for the consideration of their end makes them wise. And therefore saith *Psal. 90.* God, *Oh that my people were wise to consider their latter end!* And, *teach mee to number my dayes, that I may apply my heart to wisedome*, saith *Moses*. And indeed there is no wisedome to that: for it teacheth men to passe a right judgement upon all things in the world: they be no longer drunke with

with the prosperity of the world, they be no longer swayed with opinion, but they passe an estimation of things as they are.

Besides, love at that time is especially set on worke. Therefore our blessed Saviour being now to offer himselfe a sacrifice on the Crosse, he sweetly delivereth these words before his departure, *Let not your hearts be troubled:* Let us heare them therefore, as the dying words of our Saviour, to his Disciples, and in his Disciples to us all, as in the 17 of Saint *John*, *I pray not for them onely, but for all such as shall believe in me*, through their word, for his comforts concerne us all, as his prayers did.

This Chapter is sweetly mixt of comforts, counsels, and gratious promises, but especially it affords matter of comfort: mark who it is that gives this comfort, our blessed Saviour; And at what time, when he was to sacrifice himselfe.

What admirable love and care, and pitie is in this mercifull high Priest of ours, that should so thinke of comforting his disciples, as to forget himselfe, and his owne

approaching death; It is the nature of love so to do, and we should imitate our blessed Saviour in it: you see how hee laboureth to strengthen them, especially towards his end, he knew they would the need it most, and therfore he endeavoureth by all means to strengthen them both by counsell, as here by the Passeover, and by a newly instituted Sacrament.

But what need we wonder at this in our blessed Saviour who so regarded us, as he left heaven, took our nature, became man; put himselfe under the Law, became sin.

The words containe a dissuasion from over-much trouble, and then a direction to beleeve in God, and Christ, comforts must be founded on strong reasons; For we are reasonable and understanding creatures, and God workes on us answerably to our principles. He stayes our spirits by reasons stronger then the grievance. For what is comfort, but that which establisheth and upholds the soule against that evill which is feared or felt, from a greater strength of reason which overmastereth the evill. If

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the grievance be but even with the comfort, then the consolation workes not: but Christs comforts are of an higher nature, then any trouble can be, for hee not onely disswades from trouble, but also perswades to confidence, *Be of good comfort, I have overcome the world.*

The occasion of this comforting them, and of remooving their discouragements was this: In the former Chapter, hee had told them, that he should leave them, and that they should leave him, the best of them all, even *Peter* should take offence at him, and deny him, and that all the rest should leave him: From whence they might gather, that the approaching trouble should be great, That should cause *Peter* to deny him, and them all to forsake him: And thence must needs arise great scandals. Our Saviour saw by the power of his Godhead, into their hearts, and like enough, in their lookes hee saw a spirit of discouragement seyzing on them, for his departure, and *Peters* fall, their forsaking of him, and the persecutions that would follow. And

therefore Christ discerning this dejection of their spirits, he raiseth them by this, *Let not your hearts be troubled.* The heavenly Physition of our soules applyeth then the remedy when it is the fittest season.

There was some good in their trouble, something naturally, and something spiritually good. There was ground of naturall trouble at the departure of such a friend, at the hearing of such persecutions: For wee are flesh, not steele, and in that sence, Christ was troubled himselfe to shew the truth of his manhood: nay trouble is the seasoning of all heavenly comforts, so as there were no comforts if there were no trouble: and therefore this naturall trouble was not disallowed by Christ. There was likewise something spiritually good, in this trouble, they loved their Master, who they saw was going away; and they knew it was a shamefull thing for them to forsake him: there was love in them towards him all this while, Christ could discerne gold in oare, some good in a great deale of ill; and therefore loved them againe, and manifest-

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ed it by comforting them, *Let not your hearts be troubled*: They were right in this principle, that all comfort depends on the prefence of Chrift. And fo the maine ground of the ſorrow was good. For as all heavenly light, and heat, and influence comes from the Sunne, it being all gathered into that body: ſo all heavenly comfort is gathered into Chriſt, and therefore muſt come to us from Chriſts preſence, bodily or ſpiritually. Their errour was in tying all comfort to a bodily, a corporall preſence. As if it were neceſſary for the Sun to come down and abide upon the earth, to beſtow its heat and influence; and therfore he tels them, that though he was to goe away, yet he would ſend another comforter, the holy Ghoſt.

And then they were overcome by an opinion, that it would go worſe with them when Chriſt was gone: therefore Chriſt telleth them that it ſhould be better for them, and indeed it was better: Chriſt did not take away his bleſſed preſence for their diſadvantage, but for their good. God ne-

ver takes any thing from his children, but he maketh it up in a better kinde. If Christ takes away his bodily presence, he leaveth his spirituall presence, and more abundantly.

So that though they were led with sensible things and what they saw not, they could hardly beleeve, yet Christ lookes to what is good in them, and accepts it: hee saw what was naught in them, with a purpose to purge it, what was naturally weake in them to strengthen it, and therefore hee counsels them, *Let not your hearts be troubled.*

The thing that I will first observe out of the words, is, That the best Christians are subject to be troubled, to be pensive, and dejected more then should be.

Indeed our Saviour Christ himself was troubled, but his trouble was like the shaking of cleare water in a crystall glasse. There was no mudde in the bottome; but our trouble is of another kinde, and apt to be inordinate.

Wee may carry this truth through the whole

whole Scripture, and shew how *Hannah* was in bitternesse of spirit, which exceeded so, that *Eli* a good man mistakes her, supposing that shee was overcome with drinke.

Hezekiah a good King, was in such bitternesse, that like a crane or swallow hee did chatter. And *David* complained that his spirit was over-whelmed within him; and *Ionah* cryes out, that he was in the belly of hell.

And God will have it so, partly for conformity to our head; and partly that wee may be known to our selves, that we may discerne where our weaknesse lyeth; and so be better instructed to seeke to him in whom our strength lyeth.

He suffers us likewise to be troubled for the preventing of spirituall sinnes, pride, and security, and the like.

And partly in regard of others, that we may be pittifull; Christ was man for this end, that he might be a merciful high Priest, and wee have much more need to know and feele the infirmities that are in our selves,

ſelves, that we may be mercifull to others; that we may not be harſh and cenſorious upon the troubles of others; from want of which conſideration proceeded *Elies* raſhneſſe in paſſing that cenſure upon *Hannah*.

But how ſhall we know that our hearts are more troubled then they ſhould be? For I lay this for a ground: That we may ſinne in being over-much troubled, at things for which it is a ſinne not to be troubled; If they had not beene at all affected with the abſence of Chriſt; it had beene a ſinne, and no leſſe then ſtupidity: yet it was their ſin to be over-much troubled. In a word therefore for anſwer, a trouble is ſinfull, when it hinders us in duty, or from duty: when it hinders us in duties to God, or to others.

Or from duty, that is, when the ſoule is diſturbed by it, and like an Inſtrument out of tune, made fit for nothing, or like a limbe out of joynt, that moves, not onely uncomelily, but painfully, & becomes unfit for action: when we finde this in our trouble, we may know it is not as it ſhould be.

There be ſome affections eſpecially that are

are causes of over much trouble, feare of evils to come, sorrow for evils that at present seize on us. Now when these do hinder us from duty, or trouble us in duty, they be exorbitant and irregular.

Naturally affections should be helps to duty, they being the winde that carry the soule on, and the spirituall wings of the soule: so that a man without affections is like the dead sea, that moves not at all. But then they must be regulated, and ordered, they must be raised up, and laid downe, at the command of a spirituall understanding: when they be raised up of themselves, by shallow and false conceits, and opinions, they be irregular, when they be raised up by a right iudgement of things, and laid downe againe when they ought to be, then they are right and orderly.

Now besides the hurt that is in such affections themselves, Sathan loves to fish in these troubled waters. The affections are never stirred and raised up irregularly, and exorbitantly, but Sathan ioynes with them. And therefore we have need to keep

our affections of griefe and feare within their due bounds: Sathan is a curious obſerver of any exceſſe in our paſſions, and in iuſt correction (to ſpeake the mildeſt of it) God lets looſe Sathan to ioyne with that exceſſe. And therefore the Apoſtle ſaith wiſely, Let not the Sun goe downe upon your wrath, neither give place to the Devill, becauſe as ſoone as ever wee give way to any exceſſe of affection, Sathan fiſhes in theſe waters, and ioynes with that exceſſe. Hee being a ſpirit of darkeneſſe, loves to dwell in the ſoule when it is in darkneſſe. And therefore when it is clouded by paſſion (as all paſſions beyond their due meaſure, are as clouds that darken the ſoule) Sathan that works in darkneſſe, then ſeizes on the ſoule preſently.

That was *Sauls* caſe, he was envious at *David*, being of a proud and haughty ſpirit, that could not endure competition: and Sathan took his time to work on him. And therefore it is ſaid hee was troubled with an evill ſpirit.

But *trouble of Spirit* is too large an Argument,

gument, I will not now ſtand upon it, only I will ſhew that we ſhould not yeeld to exceſſe of trouble any way. And the reaſons are:

Firſt, we wrong our owne ſelves when wee give way to griefe and ſorrow that is immoderate and inordinate: The ſoule is as it were put out of ioynt by it; we make actions difficult unto us, the wheels of the ſoule are thereby taken off; ioy and comfort are as it were oyle to the ſoule. And therefore *Nehemiah* ſaith, The ioy of the Lord is your ſtrength; when therefore we give way to feare, and griefe, and ſuch paſſions, it weakneth the ſoule in action. And then againe they are as it were a cloud betwixt Gods love, and us, and ſo the ſoule is hindered of much comfort and enlargement: ioy enlargeth the ſoule, but griefe ſtreighteneth it: comfort raiſeth up the ſoule, griefe and ſorrow weigh downe the ſoule. A Chriſtian ſhould be of a ſtraight, upright, and enlarged ſpirit. When therefore the ſpirit is ſtreightened, when it is preſt down and dejected, a Chriſtian is not *Chap. 8.10.*

in his right minde, in his due and proper frame.

Besides, if we regard God himselfe, we should take heed that the soule be not thus distempered, for by over much sorrow and griefe what a great deale of dishonour doe we to God, it proceeding from a mistake of his goodnesse and providence? And with over much feare and sorrow, there is alwaies ioyned murmuring and discontent, and a spirit unsubdued to God, and his Spirit. There is a wronging as of his care in providence, so of his gratiousnesse in his promises. There is a grieving of his good Spirit, a questioning of his government, as if he did not dispose of things as he should, when we will have it one way, and God will have it another way. There is likewise a great deale of pride in dejections and discontent. The most discontented spirit in the world is the Divell, and none prouder. It argues a great deale of pride, and sullennesse to be affectedly sad, and dejected, as if such worthy and excellent persons as we should be so afflicted:

ed: or there were greater cause for us to be deiected then raised up. Whereas if we ballance our grounds of comfort (being Christians) as we should doe, they would appeare incomparably above the grounds of our discouragements: so it is a wrong to God, and his truth, and his gratious sweet government to yeeld to a deiected fallen disposition.

It is likewise a wrong to others: for it maketh us unfit for any office of love to them, when we plodde and pore so much upon our discontentments, and drink up our spirits, and eate up our hearts, it disables the soule, taking away not only the strength, but also the willingnesse of the soule.

Besides the scandall that it brings on Religion, and the best waies, as if there were not enough in Religion to comfort the soule.

But you will say, Religion breeds a great deale of trouble, and pensivenesse. It is indeed the speech of the shallow people of the world, Religion makes men sad.

And it is true that as our Saviour Christ here had made his Disciples sad, by telling them that they would leave him, and that a great scandall would bee taken at his Crosse, and shamefull suffering; but yet withall biddes them not be troubled, and gives them grounds of comfort: so Religion wil make men sadde: For it discovers truths, and sad truths. I but the same Religion wil chear them up againe, yea, it casts them down, that it may raise them up. The Sunne in the morning raiseth clouds, but when it hath strength it scatters them. *God* intending solid, and substantiall comfort, doth first beget troubles, & discovers true grounds of trouble: hee lets us see that all is not well, but still as Religion brings any trouble, so it brings with it great remedies against these troubles: and that God that raiseth a soule to see iust matter of griefe, will by its spirit shew its due, and right portion in comfort. Thus to be sorrowfull and sad in some measure is from Religion, but that which will prevent the excesse & over-measure of it, is from Religion likewise.

So

So that it is a ſcandall to religion to be over much dejected.

Beſides, though we ſhould be troubled for ſinne, yet to bee over much troubled for ſinne is a diſhonour to Chriſt, and to the love of God, in Chriſt: for it is as if we had not in him a ſufficient remedy for that great malady. As be it griefe for the troubles of the Church: as not to be troubled at the affliction of *Joſeph* is branded for a ſinne: So to bee too much caſt downe, as if Chriſt had caſt off the government from his ſhoulders, or had not the name of the Church on his breaſt in heaven (as the high prieſt had the names of the twelve Tribes) in his breaſt-plate, to bee ſo caſt downe as to be taken off from prayer, and from the uſe of all good meanes to helpe the Church, this is ſinfull. So alſo when griefe for ſinne makes us forget the mercies of God in Chriſt, to forget the healing vertue of him our brazen Serpent, to neglect to ſearch our grounds of comforts, and to yeeld to Sathan, to temptation. Even over much

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sadnesse, though it be for sinne, or for the Church, it is hurtfull and scandalous.

Josuah was much cast downe when he saw it went not well with *Israel*; but get thee up *Josuah*, saith God, what doest thou lying here? up and do thy duty; consider what is amisse. There is an *Achan* in the Campe: and so when things goe not well, let not your thoughts be conversant about the matters of trouble, so much as about your duty. So we see it is incident to Gods people to be over much troubled, and we see also the reasons why it should not be so, because it is iniurious to God, to our selves, and others every way.

And after all this there is much reason in this, that *Christ* hath forbidden it, let not your hearts be troubled.

Obiect. But *Christ* could as well have cured it being God, as easily as forbidden it.

Answ. It is true, but he cures it by forbidding it: with the words, there went forth a spirit of comfort into their hearts, an influence of grace accompanied his commands, for the Word and Spirit goe together:

Christ

Christ deales with men by men. The Spirit of comfort is a spirit of truth, and therfore God comforts by truths. He gives us sanctified understandings, and affections, and then works on them by sanctified truths.

And sometimes *Christ* cures it by reall comforts; for comforts are either rationall, which are fetched frō grounds, which faith ministers, or reall from the presence of any thing which comforts; as the sight of friends, or the accommodating of us in any thing wherein we see the love of God conveighed: how many reall comforts doth God bestow, when he fitteth us with conveniencies in our way to Heaven, so that we may read the love of God in them? God doth not onely comfort us by his gracious promise, by his Word, and Sacraments, administring heavenly comforts by them, but also by the conveighing of himselfe, and his love by outward comforts that we enioy in the world: howsoever, carnall men abuse them, making all things to work for the worst: not that love that intends Heaven, sweetens all things

in the passage to Heaven to his children, because they see the love of God in the least comfort.

Againe, observe from this here, let not your hearts be troubled, what is the seat of comfort, the heart, the seat of comfort is the seat of griefe: There must be an application of comfort suitable to the griefe, and the heart must be comforted.

And therefore in *Isa.* 40. 1, 2. Comfort ye, comfort ye my people, speake to the heart. As the griefe sinks and soakes to the root of the heart: so doe Christs comforts, like true cordials indeed, that goe as deepe as the grievance. If the griefe goes to the heart, the comfort must go as deepe. Now God the Father of spirits, and the Holy Ghost the Comforter, knows and searches our spirits; they know al the corners of the heart, they can banish feare, and sorrow, out of every cranny, and bring light, heat, and influence into every part of the soule. And therefore Christ saith, Let not your hearts be troubled.

Now for the wayes whereby wee must labour

labour to comfort our hearts (amongst many that I might speake of) I will name a few.

First of all, there must be a due search into the heart, of the grounds of our trouble; for oftentimes christians are troubled, they cannot tell wherefore: As children that will complaine they know not why. I speake not of hypocrites that will complaine of that which is not a true griefe to them; like some Birds that make greatest noyse, when they be furthest from their nests: But of some poore Christians that are troubled, but distinctly know not the ground of it. But search the heart ingenuously, and truely to the bottome of it, and see if there be not some *Achan* in the Camp, some sinne in the heart (for sinne is like winde when it gets into the veines, it will have vent, and a troublesome one: and so will sinne, if it get into the soule) it is that indeede which causeth all trouble. And therefore search your hearts throughly, what sinne lyeth there unrepented of, and for which you have not beene humbled.

And when you have found out your ſin, give it vent by confeſſion of it to God, and in ſome caſes to others.

And when we have done ſo, conſider what promiſes, and comforts, in that word of God are fitted to that condition; for we can be in no condition, but there are comforts for it, and promiſes fitted to yeelde comforts for every malady. And it will be the wiſedome of a Chriſtian to accommodate the remedy to the ſore of his heart. And therefore we ought to be skilfull and well ſeene, in the word of God, that wee may ſtore up comforts before-hand. Our Saviour Chriſt tels them before-hand of the ſcandall of the Croſſe, and of *Peters* denial, that they might lay up ſtrength & ſpirituall armour againſt the day of tryall. Thoſe comforts do not (for the moſt part) hold out in the day of adverſity, which were not procured in the day of proſperity. It is not wiſedome to be to learne Religion when we ſhould uſe it: and therfore let us be ſpirituall good husbands for our ſoules, by ſtoring up comforts out of the Word

Non durant in adverſis quæ non in pace quæſita.

Word of God, and then we shall have no more to doe, then to remember the comforts that we did before-hand know.

And there bee some promises of more generall use, that are *Catholica*, fitted for all sorts of grievances: and of these wee must make use, when wee cannot think of particular ones. As the promises that concerne forgivenesse of sinnes. Thinke of Gods mercy in pardoning sinne with admiration, because sinne will be presented us in such terrible colours, that if God be not presented in as gratious colours, wee shall sinke: and therefore set out Christ in his mercies, and all sufficiency, when sinne is aggravated to be in its hainousnesse, and out of measure sinfulnesse: as the Prophet *Micha* doth, Who is a God like our God, that pardoneth iniquity, transgression and sinne, &c. Likewise how many promises and comforts are there in that one promise, Luk. 11. *He will give his spirit to them that aske him.* And here our Saviour promiseth to send the Comforter: all graces and all comforts are included in the Spirit

of grace, and comfort; his Spirit is a Spirit of all grace: and therefore our Saviour thought that hee promiſed enough when he ſaid he would ſend them the Comforter: and ſo what a world of comfort is in that promiſe. *All things ſhall worke together for the beſt to them that love God?* yea thoſe things that are worſt ſhall work together; though they be hoſtile, and oppoſite one to another, yet they ioyne iſſue in this, they be all for the good of Gods people. As in a clocke the wheeles go ſeverall waies, but all ioyne to make the clocke ſtrike: And ſo in the carriage and ordering of things, one paſſage croſſes another, but in the iſſue, we ſhall be able to ſay, all things worke together for the beſt, I found God turning all things for my good. And I could not have beene without ſuch a croſſe, ſuch an affliction. And ſo for preſent aſsiſtance in your callings or ſtraits, remember that promiſe made to *Ioſuah*, which is repeated in the 13 of the *Hebrews*, I wil not faile thee, nor forſake thee: a promiſe which is five times renewed in Scripture; and how much com-

comfort is in that, that he will vouchsafe by his spirit a gratious presence in all conditions whatsoever! And likewise that of *David*, Psalme 23. Though I walke in the valley of the shadow of death, yet will I feare no ill, for thou art with me. It was a terrible supposition made, that though he should walke in the valley of the shadow of death, yet he would feare no evill. These promises wel digested will arme the soule with confidence, that it shal be able to put any case of trouble: As in the 27. *Psalme*, *David* puts cases, The Lord is my strength, the Lord is the light of my countenance, of whom shall I be afraid? Though thousands shall rise against mee, yet in this I will be confident. If our hearts be established by the word of God, settled in the truth of such promises, by the spirit of God, we may set God, and his truth, against all troubles that can arise from Sathan, and hell, and the instruments of Sathan, or our owne hearts. And therefore it is a great wiong to God, and his truth, if we know not our portion of comfort, and use it, as occa-

occasion serves. More particulars I omit, leaving them to your owne industry, the Scripture being full of them.

4. When we have these promises, let us labour to understand them throughly, to understand the grounds of our comfort in them, and to beleeve the truth of them, which are as true as God, who is truth it selfe. And then to love them, and digest them in our affections, and so make them our owne, and then to walke in the strength and comfort of them.

5. Labour likewise to have them fresh in memory: it is a great defect of Christians, they forget their consolation, as it is in the *Hebrews*: though wee know many things, yet wee have the benefit of our comfort from no more than we remember. *Heb.* 12.5.

6. But above all, if we wil keep our hearts from trouble, let us labour to keepe unspotted consciences. Innocency and diligence are marvellous preservers of comfort. And therefore if the conscience be spotted, and uncleane, wash it in the bloud of Christ, which is first purging, and then purifying.

purifying. It first purgeth the soule being set aworke to search our sinnes, and confesse them, which maketh us see our need of Christ, who dyed to satisfie divine justice. Then God sprinkles our heart with this bloud, which was shed for all penitent sinners: by which when the heart is purged, the conscience will be soone satisfied also, by Christs bloud. And when it is purged, and pacified, then keep it cleane, for a foule soule is alwayes a troubled soule; and though it may be quiet, yet it is sure to break out afterwards.

And because there can bee no more comfort then there is care of duty: therefore together with innocencie, let us bee carefull of all duties, in all our severall relations: let us consider in what relations we stand, and what duties we owe, and be carefull to satisfie them all. Neglect of duty is a debt, and debts are troublesome; When the soule reflects upon the omission of a necessary duty, I owe such a duty to such a person, I should have done such a thing, in such a relation, but I have omitted it, it

is a disquietment, and that upon good grounds; and if you have beene negligent, there must be an actuall renewing of the Covenant, and a setting upon the duty with fresh endeavours to make amends for former negligences, or else the soule shall have no comfort, nor will God suffer it to admit of comfort. And therefore *work out your salvation with feare and trembling.* The reason that men do still tremble, and are troubled with this doubt, and that feare, is, because their salvation is not wrought out, something is left undone, and their consciences tels them so.

8 But above all, that we may receive comfort, let us labour for a spirit of faith. Therefore here it is said, *You beleeve in God, beleeve also in me.* Christ brings them to faith for comfort. And he sets downe a double object of faith, GOD, that is, the Father, Sonne, and holy Ghost: and *Christ*, considered as Mediator; and Christ brings them to himselfe, (*Beleeve also in mee*) because he would fence them against the future scandal of his suffering. As if he should

say,

say, You will hereafter when you see me so handled, and upon the Crosse, doubt, and call in question, whether I am God, and the Messiah of the world, or no. But if you beleeve in God, beleeve in me. For howsoever in love to you, and mankinde, I tooke mans nature on me, and am abased; yet in my greatest abasement, remember this, that I am God. And surely there is nothing can stay the soule more, especially when it is deeply humbled, then to consider *God in the second person incarnate*, and abased, and crucified, and made a curse, and sinne for us, to see the great God of heaven and earth, whose excellencies wee cannot comprehend, to take our nature, and in our nature to suffer for us those things which he did endure. This will establish the soule indeed. Can the soule think that this was done for any small, or to little purpose? Or can there be any griefe, or sinne, that should hinder comfort, or perswasion of the possibility of pardon, when the great God became man, on purpose to dye for sinne? We may set this against all

discouragements whatsoever. And therefore, beleeve in God, beleeve also in mee. Howsoever you see me abased, yet you may have comfort in my abasement, for it is for you. And therefore saith *Paul, I reioyce to know nothing, but Iesus Christ, and him crucified.* That which proud, and Atheisticall Heathens tooke scandall at, that he rejoyceth in, *God forbid that I should glory in any thing but in the Crosse of Christ*, Peace of conscience, joy in the holy Ghost, reconciliation, and title to happinesse is all founded upon Christ crucified.

And then againe you see he joynes both together (*Ye beleeve in God, beleeve also in me*) to shew the distinction of persons in the Trinitie, God the Father, Sonne, and holy Ghost; all our faith is resolved at length into one God, but yet withall into three persons in that Divine nature, because as there is God the Father offended, so there must be a God to satisfie that God, and there must be a God to reveale, and apply that satisfaction. The soule is so full of doubtings, that nothing can set it downe, but that

that which is above the soule, and above the devill. And therefore for our salvation, and to give us comfort, there is a necessitie of three persons in the Godhead. The Father is offended, God in the second person must satisfie offended justice; and God in the third person must reveale & apply that satisfaction for comfort. And therefore he names them distinctly (*Ye beleeve in God, &c.*) And because we cānot beleeve in God the Father, but by beleeving in Christ, therefore he joynes them together, (ye beleeve in God, ye beleeve also in mee,) *No man comes to the Father, but by the Sonne.* God the Father dwels in the light that no mortall eye can approach unto, onely he hath manifested himselfe in his Sonne, who is the ingraven Image of his person; God shines in the face of Christ, and as he comes down, and makes himselfe known to us in his Sonne, so we must go up to him in his Sonne, as he saith afterwards: *I am the way, the truth, and the life.* There is no going to the Father but by me: nothing is more terrible then to conceive of God, out

of Christ, for so he is a *consuming fire*: therefore thinke of God as ours in Christ, carry Christ our elder Brother with us, and desire God to looke upon us in his Sonne.

Quest. Now how doth faith in Christ ease the soule in trouble?

Answ. Many wayes: I will name a few. Faith in Christ banisheth troubles, and bringeth in comfort.

Because it is an emptying grace; it empteth us of our selves, and so makes us cleave to another, and thereby becomes a grace of union. It is such a grace as brings the soule, and Christ together. Now Christ being the fountaine of comfort, God having treasured all comfort in him, for the fulnesse of the Godhead dwels in Christ, and faith causeth Christ to dwell in us, brings the soule and Christ together, and so must needs make way for comfort, for it makes us one with the fountain of comfort. And by its repeated acts derives fresh comfort.

Again, faith establisheth the heart. Now to establish the soule, there must be a solid

Basis

Basis, as in building there must be a foundation, and a planting upon that foundation. Now here is a foundation, God and Christ, and there must be a grace to found, and bottome the soule thereupon, and that is faith, and so the soule is established. The chaine and connexion of causes herein is this. God the Father in Christ, and by the holy Ghost conveighs comforts, through the word laid hold upon by faith. It is not the word alone, for that is but as the veins and arteries, that conveigh the bloud, and spirits. So the Spirit being conveighed by the promises, helpeth the soule to lay it selfe upon Christ by faith, which is a grace of union, by which union with him the soule is established.

And then againe faith stirreth up such graces, as do comfort the soule, as hope in all good things promised. And therefore in the next Verse hee addes to comfort them, *In my Fathers house are many mansions*; and faith is the grace that apprehends the joyes thereof, and hope expects that which faith beleeves, and that hope becomes an an-

anchor to the ſoule, that ſtayeth the ſoule in all the waves and troubles of the world; and what is the ground of that hope but faith? Faith ſtirreth up hope, and hope pitcheth on the promiſe, eſpecially of life everlaſting. And thus faith becomes a quieting and a ſtilling grace, becauſe it raiſeth the ſoule by repreſenting and making reall to it, better things then the world can give
6 or take, as it doth alſo at other times preſent heavier things then the world can threaten: faith makes things preſent to the ſoule, and becauſe it layes hold on divine things, greater then any thing here below, therefore it overcomes the world, and all things in the world, yea hell it ſelf, becauſe it layes hold on heaven and happineſſe, upon the power of God, and the mercy of God in Chriſt, and upon thoſe rich promiſes: What is in the world, or in the ranke of good things, but faith out-bids it by ſetting heaven againſt it: and what evill is there but faith overcomes the feare of it by ſetting hell againſt it? I ſhall have ſuch a good, if I yeeld to ſuch a luſt: I, but what

is

is that to heaven, ſaith Faith? For faith being the Hypoſtaſis the ſubſtance of things to come, makes them ſubſtantiall, and evident to the ſoule, as if they were alreadie ſubſiſtent, being looked upon in the certaintie of the word; and ſo it affects the ſoul deeply, and upholds it ſtrongly, even as if the things themſelves were preſent, and ſo it banſheth and diſpels all diſcomforts, the 11. Chapter to the *Hebrews* is a Comment upon this truth in the example of *Moſes*, and many others. What greater object of feare might be preſented to a man then the angry face and countenance of a terrible Tyrant? Yet when by the eye of faith, hee ſaw him that was inviſible, and then looked upon *Pharaoh*, what was *Pharaoh*, to God? When *Micaiah* had ſeene God ſitting on his Throne, what was *Ahab* to him? And when the ſoule hath entred into the vaile, and ſees the glorious things of heaven, and happineſſe, what are all things below? Faith ſets the Soule on a Rocke, above the reach of waves, upon the love of God in Chriſt. And therefore ſet the grace

of Faith on worke, keepe it on the wing, preserveit on exercise, and faith exercised will be able to comfort the most dejected soule in the world, and to raise it above all the troubles that can be imagined, or befall us.

The second Sermon.

JOHN Ch. 14. Ver. 1.

Let not your hearts be troubled: ye beleeve in God, beleeve also in me.

THe words of dying men departing out of the world, as being most serious, and weighty, are most to be regarded. The children of God the neerer they are to heaven, the more suteable they are to their heavenly condition. So was our Saviour Christ, and therefore hee labours to furnish his Disciples (and in them us) with good counsell to establish their

their hearts against the troubles and scandals to come. If you consider the time when he spake these words, it was when he himself was to be troubled more then ever was any creature: yet he forgets himselfe, and his future troubles, and thinks how to raise up and comfort them. He forelaw that *Peter* would deny him, that the rest would leave him, he forefaw that they would be dejected, when he was gone: yet let not your hearts be troubled.

Oh what a blessed and sweet Saviour have wee, that thinkes more of us, then of himselfe, that he forgets his owne troubles, and sufferings, and extremities, and thinks of the supporting and upholding of his Disciples.

This came from the same love that drew him from heaven to earth, which moved him to take our nature, and in that nature to dye for us: and what may we not expect from that sweet and large love? out of the same bowels of pittie, and compassion, was it (that they should not be over much dejected) that he saith, *Let not your*

hearts be troubled.

He knew his Disciples were in the state of grace already: yet he foresaw they were such as would sinne. Nay, that *Peter* would deny him. Yet the foresight of *Peters* and their unkindnesse, did not take away his love, and pittie, and compassion towards them: Yet notwithstanding hee gives them sweet counsell; nay after they had dealt unkindly with him, and denyed and forsooke him indeed; he took no advantage of their weaknesse. He knew they had a secret love to him, that they had in them a root of affection, and hee was so farre from taking advantage for it, that presently after he saith, *Tell my brethren that I ascend to my God, and their God*, yea and *tell Peter so too*, that hath dealt most unkindly of all with me. What a gracious and mercifull Saviour have we, that foresees what ill we will do; and when we have done it, takes no advantage against us, but is carefull to keepe us from too much dejection, though he knew he would deale so unkindly by him; and indeed hee did of

pur-

purpose take our nature, that he might be a mercifull high Priest.

Christians must distinguish betwixt *deiection* and *griefe*: It had beene a sinne for them not to have grieved, as well as it was a sinne for them to bee over much troubled. None are more sensible then a Christian: *Sentit dum vincit*, he feels troubles whiles he overcomes them.

Christ speakes to the heart, because the heart is the seat of trouble: *Let not your hearts be troubled.*

Christ could speake to the eares and heart at once, his words were operative, and conveighed comfort with them Together with his words, he let in his holy Spirit, that comforted them. Gods commands in the ministery of his word, suppose not that we have any ability to execute them, but together with his word there comes forth a power. As when Christ said, *Lazarus arise*: there went forth a power that caused *Lazarus* to arise. As in the Creation he said, Let there be light; for the Word, and the Spirit go together.

Having taken them off from trouble he shews a way how to raise them, which is by faith, Yee beleeve in God, beleeve also in me.

The object in beleeving is God, and Christ Mediator: wee must have both to found our faith upon. We cannot beleeve in God, except we beleeve in Christ: For God must be satisfied by God, and by him that is God must that satisfaction be applied, the Spirit of God, by working faith in the heart, and for the raising of it up when it is dejected; all is supernaturall in faith. The things we beleeve are above nature, the promises are above nature, the worker of it the holy Ghost is above nature: and every thing in faith is above nature: there must be a God in whom wee beleeve, and a God through whom: if God had not satisfied God, the conscience would never have beene satisfied, there would still have beene misdoubtings. And yet if the holy Ghost sets not downe the heart, and convinceth it throughly of the all-sufficiencie of that satisfaction, it would never beleeve neither.

neither. And therefore as ye beleeve in God, beleeve also in mee, for I am God too.

We may know that Christ is God, not onely by that which Christ hath done: the Miracles, which none could doe but God, but also by what is done to him. And two things are done to him, which shew that hee is God, that is, *Faith*, and *Prayer*, wee must beleeve onely in God, and pray onely to God. But Christ is the object of both these, here he is set forth as the object of Faith, and of Prayer in that of Saint *Stephen, Lord Iesus receive my spirit.* And therefore hee is God, for that is done unto him which is proper and peculiar only to God.

That which I shall now touch upon is this: wee must remember what a strong foundation, what bottome, and basis our faith hath, there is God the Father, Sonne, and holy Ghost, and Christ the Mediator, that our faith may be supported, wee have him to beleeve on, who supports heaven and earth. As in 1 *Hebr.* and *Coloss.* 1. hee created all things as well as the Father, hee

is

is honoured of all as well as the Father; he that ſupports the pillars of heaven, and earth, is able to ſupport the pillars of thy ſoule.

But how doth faith in Chriſt eaſe the ſoule of trouble?

In a word, as it carrieth the ſoule out of it ſelfe unto God in Chriſt, and unto Chriſt uniting, and making us one with him, and ſo ſets the ſoule above all trouble whatſoever: for being one with Chriſt, wee are already with him in heaven. And againe, faith is a grace that preſents things to come, as preſent, and ſo eſtabliſheth the ſoule. It is the hypoſtaſis of things, it gives ſubſiſtance to them in the promiſe, and it doth never leave to doe it till the things ſubſiſt indeed. It is a grace that accompanieth the ſoule to heaven, looking upon things in the word of him that is truth it ſelfe, and ſo giving a kinde of being to them throughout all the way to heaven, till they have a being indeed. And then faith is out of office, yeelding it up to *ſight*, and the full enjoyment of all.

But

But did not the Disciples beleeve already? *Quest.*

Yes they did, but they had need to renew their faith, as occasions were renewed, and as troubles were to increase. *Beleeve in me*: it is as he should have said, Now there is occasion for you to use your faith, I must be taken out of your sight, you must see me suffer, and you had need of an extraordinary measure of faith to see mee in such abasement, and yet to beleeve that I am God. *Answ.*

We must grow from faith to faith, that we may live by it continually, and we must increase with the encrease of God, that as our difficulties doe encrease, our strength to goe through them may encrease also: as they prayed, Lord encrease our faith.

I gave some directions how we might not be troubled.

And first, wee must labour to have our part and portion in Christ, else there is nothing belongs to us but trouble. There are two sorts of men in the Church, some that usurpe a peace and exemption from

trouble, as if joy and comfort were their portion. Sathan is wise enough not to trouble them, and they take an order with their consciences, that they shall not trouble them till needs must, till the houre of death, or some dismall accident: the onely way for such is to bee troubled, that their trouble may be a foundation of their comfort. For to such as live in their sinnes against conscience apparantly, so that every man may see it, and yet are not troubled, they have no interest in comfort, nothing but woe and misery belongs to them. Indeed Christ came to save sinners, but it is broken-hearted sinners, penitent sinners, that are weary, and heavy laden under the burthen of sin. And therefore though these speake peace to themselves, yet wee dare not speake any comfort to them from Christ: As *Iehu* said to *Ioram*, *What hast thou to do with peace, as long as the whoredomes of thy mother Iezebel are so many*? Dost thou talke of peace as long as thou art a swearer, a prophane liver, a malitious person, against all that are truely good, what hast thou

thou to doe with peace?

Now in the visible Church there is another sort that Sathan laboureth to trouble; since he cannot keepe them in the state of nature but they break from him, Christ pulling them out of Sathans kingdome by the power of his ordinances, and holy Spirit, he labours to trouble them in their peace all hee can; because they bee in the world, above the world, hee envies their condition, that they should enjoy that paradise which he left, the comforts that he once had, and therefore he labours to disturbe them in their comforts.

The estate of such is mixt, here in this world: they have that in them, and without them, which will alwayes be a cause and occasion of trouble. They have corruption in them not altogether subdued: and they have without them Sathan taking advantage against them: and the world opposing them. These although they have something in them that must be subdued, yet something also that must bee cherished and strengthened. And therefore

these are the persons to whom comfort properly belongs.

In heaven we shall have no need of being comforted, for there our peace shall be to have no enemies at all: our peace here is to have comfort in the midst of discomfort, and an heart inlarged in troubles.

He speaks this to them here who were beleevers already: *Ye beleeve in God,* who he knew should not be troubled, *Let not your hearts be troubled.* So that to the end we may be subjects capable of comfort, we must bee such as by faith are one with Christ, and so reconciled to God. All motion ends in rest, and all the rest of the soule ends in God, the centre of the soule. And therefore before the soule can settle it selfe, it must be brought to God, through Christ, that must be laid as a ground.

Now there is a threefold malady that troubleth us, and there must be a threefold peace, and ground of comfort against them.

First, it is a trouble to the soule (when once it is awakened) that GOD, and it should

should be in ill termes, when the soule lookes upon God as angry, and displeased with it.

Againe, the soule is troubled, when it lookes upon it selfe, and sees nothing but turmoiles and seditions there.

Thirdly, when it looks upon the affaires of the world, and accidents here below, it is full of confusion for the present; and it is full of feares for time to come, that things will be worse and worse. Thus the soule whilest it is in the world, is troubled about its peace with God, and with its selfe, and about this evill world.

Now before the soule can yeeld to any quiet, all these quarrels must be taken up.

1 A peace must be made betwixt God & us, by the great peace-maker, who is also called *our peace*, and when wee be justified and acquitted from our sins by the bloud of Christ sprinkled on our souls by faith, that bloud of Christ speakes peace to the soule in the pardon of sinne: *being justified by faith, we have peace with God, through Iesus Christ our Lord.*

Then ſecondly, there muſt be another peace ſetled in ſome degree, and that is the peace of government in the ſoule; grace muſt be above corruption. They will be together in the ſoule whileſt we are here, but ſinne muſt not have the dominion. This is ſuch a peace, not, as will admit of no conflict, but a peace wherein grace may get the better; and where grace gets the better, it will keepe corruption under, and God gives his Spirit to whom he gives his Sonne: that as we be in good termes with God, ſo our natures may be like his: That we may love and delight in what he loves and delights in, and ſo may bee as friends, enjoying acquaintance and communion together.

I but thirdly, there is confuſion in the world, and many accidents may fall out, that may diſquiet us for time to come Now before the ſoule can be at peace in that reſpect, it muſt know, that being once in Chriſt, reconciled to God, and having the Spirit of GOD, it is under a gratious government and providence, that diſpoſeth all

all things to good, and maketh every thing peaceable. *Tranquillus Deus tranquillat omnia:* When God is at peace, all is at peace, yea so farre at peace, that they have a blessing in them. The curse and venome is taken out of them by Christ, who took the curse on himselfe, and satisfied the wrath of God, and now they be not onely harmelesse, but medicinall, and helpfull, so that they be all ours, and made in some sort serviceable to further our spirituall good.

When our husband hath all things committed unto him in heaven or earth, wil he suffer any thing to befall his dearly beloved Spouse, that shall be disadvantagious, and prejudiciall to the maine. No, no, he will not suffer any thing to befall her, which he will not rule, and order, and over-rule for the good of the Church, and so there comes to be that third peace.

And for the time to come a Christian knows, that whom Christ loves, he loves to the end, and the good work begun shall be perfected to the day of the Lord. He knoweth he is in heaven already in his head:

head: *He that beleeves in Christ hath everlasting life*, and is triumphing in glory in his head.

And therefore nothing can dismay a Christian that is truely in Christ; grant the first, grant all, stand upon good termes with Christ, be reconciled to God, and nothing can doe thee hurt.

But when we at any time come to comfort such as have comfort for their portion, it stickes here; if I were a childe of God indeed, or if I did beleeve, it were something. These bee good comforts indeed, and certaine, and true, for they be the word of God: but what is this to me? I finde universally, that comfort stickes there, and therefore we must labour to remove that objection.

First of all therefore labour to have a good judgement of maine truths, that these comforts are the comforts of the holy Ghost, and that the word is the word of God, by a generall knowledge of the truth of the promises, thou shalt be better able to apply them. If thou sticke in the principles,

ples, so as not to know them, nor to beleeve them; there is no talking of the application of faith upon them; wee must make that our owne in particular, which we beleeve first in generall. And therefore Christians must first bee well seene in the Scriptures, and in the promises there, that they may know what belongs to them, and apply them to themselues.

I but my faith is weake?

I answer: The office of faith is to knit to Christ, and the weakest faith will doe that, as well as the strongest. And when we are once one with Christ, then our perfection is to be found in him. It is the office of Faith to bring us to Christ, and then to looke to him for all perfections, and for thy title to heaven, & not to thy faith. And true faith is faith even in the least degree of it. As we say of the elements, every drop of water is water, and every sparke of fire is fire. And therefore the argument will not hold, if we haue not much faith, we have no faith; or if we haue no feeling, we haue no faith. There are many com-

mon errours which we must remove, that they may not hinder us in the application of Christ, by distinguishing betweene strong grace, and true grace; and above all, labour to know and understand the covenant of grace. The tenor of which requireth no set measures of grace, but if wee beleeve, we shall not perish, but have everlasting life; under so gracious and mercifull a covenant are we.

2 But this is not sufficient to satisfie the soule: The very cleaving to Christ is indeed a sufficient ground of comfort, but yet to obtaine actuall comfort, there must be a knowledge that we doe cleave to Christ, and beleeve. There may be adherence without evidence: and there must be an act of reflection to cause faith of evidence, it must appeare to our selves that we doe beleeve before we can have comfort, though we may be true Christians, and go to heaven without it. Therefore let us labour *to make our calling and election sure*: that is, in our selves, and in our owne apprehension: though it be never so sure in it selfe, and in Gods

Gods breast, yet wee must labour to make it sure in our owne breasts, that sinne may be pardoned in our owne consciences, that all may be reconciled in our owne hearts, that what is done in heaven, may be done in our hearts also, being cleared to our owne assurance. You see what advise the Apostle gives, *Give all diligence*: it is not got without *diligence*, nor without *all diligence*: *to make our calling and election sure*, that is, to make our election sure, by our calling, and to that end *to adde grace to grace*. It is the growing Christian, that is the assured Christian. Whilest we are yet adding to every heape, *wee shall get more abundant entrance, and further into the kingdome of Jesus Christ*, as the Apostle there speakes. 2 *Pet.* 1.

3 And when we have attained any evidence of true faith, labour to keepe that our evidence cleare, let it not be spotted or defiled by any sinfull acts: you have many a good evidence that is so blurred with negligences, and daily errours in speeches and conversation, that when they reflect upon themselves they conclude, Can such

a wretch as I, that haue so loose a tongue, that haue no more watchfulnesse ouer my heart, haue any faith at all. And thus God doth suspend their comforts so, that though they may be in a good estate for the maine, yet they shall not know it, and all because they are not carefull to keepe their euidence, which wee should preserue cleare and bright, that it might be seen and read upon all occasions. And we should so keepe them bright, that our consciences may witnesse with us, and that the Spirit and the VVord may ioyne their witnesse with our consciences. The VVord saith, *That he that loues the brethren is translated to life*, and he that heares the word, as the word, is Christs sheepe. Now doth thy conscience tell thee, that though in weake measure, yet *I do so*? Then here is the word, and thy conscience for thee: and doth the spirit witnesse with thy conscience that it is so indeed? then it is well, thou keepest thy Euidence to purpose.

And when we haue done this, let us make conscience not to yeeld to any base doubts,

doubts, and feares, and objections of Sathan, and our owne hearts. When we finde any worke of grace, deny not the worke of God, leſt we grieve the Spirit of God. As ſome melancholy Chriſtians, that though every man may ſee the worke of God in them, yet yeeld ſo ſlaviſhly to the miſgiuings of their hearts, and the temptations of Sathan, that they conclude they have no faith, no love: though other Chriſtians that can reade their evidence better, ſee that they have theſe in them; what diſhonour is this to God and his Spirit, when a darke humour ſhall preveile more then the Word, the truth it ſelfe? this is a great bondage which Sathan brings the ſoule into: that when there is evidence of faith in the fruits of it, yet men will beleeve a peeviſh humour, before the word and teſtimony of conſcience, enlightned by the ſpirit. Take heed of it as a great pride in the heart, when we yeeld more to a ſturdy, darke, unſubdued humour, then to Evidence it ſelfe.

Therefore in ſuch caſes hearken not to

what feare sayes, or humour saith, or Sathan saith, or what the world saith, but hearken what truth it selfe saith, and what conscience saith, when it is enlightened by the Spirit, as in good times when we are at the best. True Christians, though more remisse, shall have so much comfort as shall support them from falling into despaire, yet not so much as shall strengthen them, and carry them into a vigorous life, fit for Christians.

5 When we have found any worke of grace, and thereupon that our faith is true, we ought to comfort our selves, and to maintaine our comfort by all meanes. Everie grace is but faith exercised: when our Saviour saith, *Ye beleeve in God, beleeve also in me*, he might have said also in particular, Be patient, be contented, be comforted. But he names the root of all, Faith, wherein all graces are radically, which is therefore discerned in the fruits of it, so that if any grace be found, as love to the brethren, hope of life everlasting, or the like, there is faith. For the root and branches be together,

gether, though the root is not alwayes discerned. And therefore when we discover any true faith in the fruit of it, let us support and comfort our selves with it.

For when a man is in Christ, and by Christ an heire of heaven, and a childe of God, what in the world can befall him, that should deject over much, and cast him downe? What losse, what crosse, what want of friends, hath he not all in God, and in Christ, and in the promise? Do not the promisses weigh downe all discouragements whatsoever? Surely they do. And therefore we must strive against dejection. For besides what I spake the last day, it is a dishonour to the profession of Religion, which is in it selfe so glorious, a dishonour to God, and to Christ, that when we have such glorious prerogatives, and priviledges, which the Angels themselves admire; yet every petty crosse and losse that we meet withall in the world should cast us downe: we should take heed exceedingly of this, and should labour every day to have a more and more cleare sight of the

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promises that belong unto us, and to know the priuiledges of Christianity, and renew our faith in them continually, that they may be fresh to us in all temptations, and occasions whatsoever.

I beseech you doe but consider any one grand promise, which if it be rooted in the soule, how it is able to support the soule against all troubles whatsoever. As that; *Feare not little flocke, for it is your Fathers good pleasure to give you the kingdome.* Or that other; *If God spared not his Sonne for us, how will he not with him give us all things else?*

Labour to have these things fresh in memory, together with the priviledges belonging to Christians. Thinke what is it to be a childe of God, and an heire of heaven.

We must not looke onely to the blinde and darke side of our condition. Christians have two sides, one to heavenward, and God-ward; and that is full of glory, certaine, and immoveable. Another towards the world, and that is oftentimes full of abase-

abasement, full of disgrace, and dejection. That is moveable, sometimes better, sometimes worse, as God pleaseth to dispense his government in the Church. Let us looke to the grace, to the comforts that belong to that grace, to the promises, the best side, and not to be carried away with the darknesse of the other.

It is a terrible sight to looke upon sinne, and miserie, and hell, and judgement to come; but what are these to a Christian that is in Christ, that seeth them all subdued, and overcome to him? The afflictions of the world, and the crosses of the world, what are they to a soule, that is alreadie in heaven by faith, and seeth them all overcome in his head Christ? *Be of good comfort, I have overcome the world.* And therefore we must not be so malignant, as to looke all upon one part of a Christian and that the worser part which is the object of sence; for shame, live not by sence: but if we be Christians, let us live by faith, looke to the best part: looke, upwards and forwards to that which is eternall.

5 And withall labour to keepe the graces of the Spirit in continuall exercise upon all occasions. For grace exercised brings certaine comforts it may be with a Christian in his feelings, as with the worst man living; but he may thanke his owne negligence, his owne dulnesse, his not stirring up of the graces of God in him. For therefore it is that he hangs the wing upon every petie crosse, on every occasion; Labour to have an heart ready to exercise grace suteable to that occasion; for then grace will reflect sweetly, where there is sincerity and grace in exercise. Sincerity alone will not comfort a man, unlesse it grow up to fruitfulnesse: and fruitfulnesse which springs from the exercise of grace, hath a sweet reflection upon the soule. *Remember Lord how I have walked before thee, in truth, and with a perfect heart,* saith *Hezekiah.* He stood then most in need of comfort, and this comforted him, this his reflection upon his former sincerity. So when a man can appeale unto God as *Peter* did, *Lord thou knowest I love thee so*

much

much sincerity, so much boldnesse with God. And therefore let us keep grace in exercise, that we may be fruitfull in our lives and conversations, and then we shall be alwaies comfortable.

And to adde a little, there is no grace in a Christian, but if it be exercised, there is a suteable comfort upon it even here in this world. There is a *Premium ante præmium*, A reward before a reward. Nay, the Heathen men, *Socrates*, and the best of them, so farre as they exercised the naturall goodnesse that was in them, their consciences reflected peace, so farre as they were good, and did good, they had peace, much more peace then bad men had. God gave even them some rewards, upon discharge of their duties: he will not be beholden to any man, that exerciseth any degree of goodnesse that is in him. Much more therefore shall a childe of God enjoy it, when he exerciseth his graces in any temptation, when he overcomes any uncleane, earthly, vaine-glorious, vindictive, or any other base lust, he shall finde peace of con-

science sureable: and the more he growes in strength, and resolution for the time to come, the more he groweth in inward peace. *Righteousnesse* and *peace* go together, not onely the righteousnesse of Christ, and our reconciliation before God, but also the righteousnesse of an holy life, and peace in our own consciences.

The righteousnesse of Christ entitles to heaven, and the righteousnesse of an holy life sheweth my title unto comfort. As faith in Christs righteousnesse brings peace, so sanctification also. Christ is *first King of righteousnesse, and then King of peace.* And therefore where there is no righteousnesse, there is no peace. But on the contrary, as heat followeth the fire, and as the beames have an emanation from the Sunne, so doth comfort arise from grace, especially from grace exercised.

*Heb.*7.1.

Therefore they that would have inward peace, let them labour to be gracious, and that not onely in the inward frame of the heart, but in the exercise of grace upon all occasions. *For they that walke according*

to

to this rule, that is, of the new creature, *peace be to them, and the whole Israel of God.* Gal. 15. 16. an exact and carefull life will bring constant peace.

Therefore let us labour first for interest in Christs righteousnesse, and then for the righteousnesse of an holy life; for a conscience to justifie us, that we have no purpose to live in any sinne, and a not accusing conscience will be a justifying conscience. What a blessed condition shall we be in, to be in Christ, and to know that we are so? Oh the heaven on earth of such a man, as is in that condition! For which way soever he looks, he finds matter of comfort. If he looks backward, to the government of the spirit that hath ruled him in the former part of his life, he may say with Saint *Paul*, *I have fought a good fight, I have runne the race that God hath set before me.* 2 *Tim.* 4. 7. And what a sweet reflection is this? he is not afraid to looke backe to his life past as other men. If he looks forward, he seeth a place prepared for him in heaven, and there he sees himselfe already in Christ;

hence forth *there is laid up for me a crown of righteousnesse, which the righteous judge shall give me at that day*: and all that love his appearing, saith he, there. When there comes ill tydings of the Church abroad, and at home, it doth not much dismay him, his heart is fixed, he beleeveth in God, and in Christ, and that keepes him from being like a reed shaken with every winde. For reproaches, and disgraces that he meets withall in the world, he weares them as his crowne, if they be for Religion and goodnesse sake. For his witnesse is in heaven, and in his owne conscience. And God in heaven, and his conscience within, do acquit him, and if he suffer for his deserts, yet in all afflictions God dealeth with him as a correcting father, he knoweth he hath deserved them, but he lookes on them as coming from a father in covenant with him: And what can come from a father but what is sweet? He sees it moderated and sweetened, and in the issue tending to make him more holy. The sting is taken out, and a blessing is upon it, to make him better.

better. And therefore what can make a Christian uncomfortable when he hath the Spirit of Christ, and faith the root of grace?

These comforts being warmed with meditation, will sticke close to the heart: comforts that are digested, are they that worke. Let them therefore not onely enter into the braine and fleete there, but let them sinke into the heart by often consideration of Gods love in Christ, and the priviledges of Christians here, and in heaven, where our head is, and where we shall be ere long. VVarme the heart with these, and see if any petty thing can cast thee downe.

FINIS.